THE AITAREYA UPANISHAD

Translated by
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Aitareya Aranyaka II. 4-6 Rig Veda

ऐतरेयोपनिषद्

ॐ वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितमाविरा-
वीर्म एधि। वेदस्य म आणीस्थः श्रुतं मे मा प्रहासीः। अनेनाधीते-
नाहोरात्रान्सन्दधाम्यृतं वदिष्यामि। सत्यं वदिष्यामि। तन्मामवतु।
तद्वक्तारमवतु। अवतु मामवतु वक्तारमवतु वक्तारम्॥ ॐ॥

My speech is firmly held in my mind; my mind is firmly held in my speech. O Thou who art Manifestation, be manifest unto me ! Guarding my knowledge like a lynch-pin the wheel, do not let fall away the truth taught to my ear ! By this knowledge that I learn I shall firmly hold the days and the nights. I will utter the Reality, I will utter the Truth. May that nourish me, may that nourish the Teacher. Me may that nourish, the Teacher may that nourish. Let the Peace descend. Aum.

प्रथमोऽध्यायः

प्रथमः खण्डः

हरिः ॐ ।। आत्मा वा इदमेक एवाग्र आसीन्नान्यत्किञ्चन मिषत्; स ईक्षत लोकान्नु सृजा इति ।। १ ।।

स इमाँल्लोकानसृजत —— अम्भो मरीचीर्मरमापोऽदोऽम्भः परेण दिवं द्यौः प्रतिष्ठाऽन्तरिक्षं मरीचयः। पृथिवी मरो या अधस्तात्ता आपः ।। २ ।।

स ईक्षतेमे नु लोका लोकपालान्नु सृजा इति। सोऽद्भ्य एव पुरुषं समुद्धृत्यामूर्च्छयत् ।। ३ ।।

CHAPTER ONE

SECTION I

All this was only one Self at the beginning and nothing else there was that stirred. He saw—I will now create the worlds. 1

He created these worlds—the upper Waters, the world of the glimmers, the world of death, and the lower Waters. There above is the world of the upper Waters, beyond Heaven, Heaven is its foundation; the world of the glimmers is the mid-world; earth is the world of death and below it are the lower Waters. 2

He saw—now, here are the worlds, I will now create the rulers of these worlds. From the waters themselves He brought forth a person to the surface and made him to solidify. 3

तमभ्यतपत्तस्याभितप्तस्य मुखं निरभिद्यत, यथाण्डम्; मुखाद्वाग्-वाचोऽग्निर्नासिके निरभिद्येतां, नासिकाभ्यां प्राणः। प्राणाद्वायुरक्षिणी निरभिद्येतामक्षिभ्यां चक्षुश्चक्षुष आदित्यः कर्णौ निरभिद्येतां, कर्णाभ्यां श्रोत्रं श्रोत्राद्दिशस्त्वङ्‌ निरभिद्यत, त्वचो लोमानि लोमभ्य ओषधि-वनस्पतयो, हृदयं निरभिद्यत, हृदयान्मनो मनसश्चन्द्रमा नाभिर्निर-भिद्यत, नाभ्या अपानोऽपानान्मृत्युः शिश्नं निरभिद्यत, शिश्नाद्रेतो रेतस आपः ॥ ४ ॥

He set heat to him, and when he was heated his mouth broke forth open, as would happen with an egg, and from the mouth speech and from speech Fire. His nostrils broke forth open, and from the nostrils, the life-breath and from the life-breath Air. His eyes broke forth open, and from the eyes sight and from sight the Sun. His ears broke forth open, and from the ears hearing and from hearing the Quarters of Space. His skin broke forth open and from the skin hair and from the hair, grasses and plants. His heart broke forth open and from the heart mind and from the mind the Moon. His navel broke forth open and from the navel the down-moving life-breath and from the down-moving life-breath Death. His organ of generation broke forth open and from his organ of generation seed and from the seed Waters. 4

प्रथमोऽध्यायः

द्वितीयः खण्डः

ता एता देवताः सृष्टा अस्मिन्महत्यर्णवे प्रापतंस्तमशनापिपासा-भ्यामन्ववार्जत्। ता एनमब्रुवन्नायतनं नः प्रजानीहि, यस्मिन् प्रतिष्ठिता अन्नमदामेति ॥ १ ॥

ताभ्यो गामानयत्ता अब्रुवन्न वै नोऽयमलमिति। ताभ्योऽश्वमानयत्ता अब्रुवन्न वै नोऽयमलमिति ॥ २ ॥

ताभ्यः पुरुषमानयत्ता अब्रुवन् सुकृतं बतेति; पुरुषो वाव सुकृतम्। ता अब्रवीद्यथायतनं प्रविशतेति ॥ ३ ॥

CHAPTER ONE

SECTION TWO

The gods thus created ranged forth within this Vast Ocean. He next beset him (the Person) with Hunger and Thirst. The gods said to him—grant unto us an abode wherein dwelling we shall eat our food. 1

He brought to them a cow. They said to him : indeed, this is not adequate to us. He brought to them a horse. They said to him : indeed this is not adequate to us. 2

He brought to them a man. They said to him : Oh, how good ! he is indeed well-made. Verily, to be man is to have done well !

He told them : enter in each according to his place. 3

अग्निर्वाग्भूत्वा मुखं प्राविशद्वायुः प्राणो भूत्वा नासिके प्राविशदादित्यश्चक्षुर्भूत्वाक्षिणी प्राविशद्दिशः श्रोत्रं भूत्वा कर्णौ प्राविशन्नोषधिवनस्पतयो लोमानि भूत्वा त्वचं प्राविशंश्चन्द्रमा मनो भूत्वा हृदयं प्राविशन्मृत्युरपानो भूत्वा नाभिं प्राविशदापो रेतो भूत्वा शिश्नं प्राविशन् ॥ ४ ॥

तमशनापिपासे अब्रूतामावाभ्यामभिप्रजानीहीति । ते अब्रवीदेतास्वेव वां देवतास्वाभजाम्येतासु भागिन्यौ करोमीति । तस्माद्यस्यै कस्यै च देवतायै हविर्गृह्यते भागिन्यावेवास्यामशनापिपासे भवतः ॥ ५ ॥

Agni or Fire became speech and entered the mouth, Vāyu or Air became the breath and entered the nostrils. The Sun became sight and entered the eyes. The Quarters of Space became hearing and entered the ears. The plants and trees became the hair and entered the skin. The Moon became mind and entered the heart. Death became the down-moving breath and entered the navel. The Waters became the seed and entered the organ of generation. 4

Hunger and Thirst said to him : grant to us two also a place. He told them, I shall make you participate with these gods themselves, I shall make you sharers with them. Therefore to whatsoever god an offering is given, in that become sharers both Hunger and Thirst. 5

प्रथमोऽध्यायः

तृतीयः खण्डः

स ईक्षतेमे नु लोकाश्च लोकपालाश्चान्नमेभ्यः सृजा इति ॥ १ ॥

सोऽपोऽभ्यतपत्; ताभ्योऽभितप्ताभ्यो मूर्तिरजायत। या वै सा मूर्तिरजायतान्नं वै तत् ॥ २ ॥

तदेतदभिसृष्टं पराङत्यजिघांसत्। तद्वाचाजिघृक्षत्, तन्नाशक्नोद्वाचा ग्रहीतुम्। स यद्धैनद्वाचाग्रहैष्यदभिव्याहृत्य हैवान्नमत्रप्स्यत् ॥ ३ ॥

तत् प्राणेनाजिघृक्षत्, तन्नाशक्नोत् प्राणेन ग्रहीतुम्। स यद्धैनत् प्राणेनाग्रहैष्यदभिप्राण्य हैवान्नमत्रप्स्यत् ॥ ४ ॥

CHAPTER ONE

SECTION THREE

He saw—now, here are the worlds and the rulers for these worlds, I will create food for them. 1

He set heat to the waters and a form arose out of them when they were heated. The form that arose, that was food indeed. 2

The food that was thus created, turned away and began to flee. He (the man) tried to seize it with speech, he failed to seize it with speech. Had he succeeded in seizing it with speech, his hunger would have been sated by merely speaking on food. 3

He tried to seize it with the up-ward life-breath, he failed to seize it with the up-ward life-breath. Had he succeeded in seizing food with the upward life-breath, his hunger would have been sated by merely breathing food. 4

तच्चक्षुषाजिघृक्षत्, तन्नाशक्नोच्चक्षुषा ग्रहीतुम्। स यद्धैनच्चक्षुषा-ग्रहैष्यद् दृष्ट्वा हैवान्नमत्रप्स्यत् ॥ ५ ॥

तच्छ्रोत्रेणाजिघृक्षत्, तन्नाशक्नोच्छ्रोत्रेण ग्रहीतुम्। स यद्धैनच्छ्रोत्रेणाग्रहैष्यच्छ्रुत्वा हैवान्नमत्रप्स्यत् ॥ ६ ॥

तत्त्वचाजिघृक्षत्, तन्नाशक्नोत्त्वचा ग्रहीतुम्। स यद्धैनत्त्वचाग्रहैष्यत्स्पृष्ट्वा हैवान्नमत्रप्स्यत् ॥ ७ ॥

तन्मनसाजिघृक्षत्, तन्नाशक्नोन्मनसा ग्रहीतुम्। स यद्धैनन्मनसा-ग्रहैष्यद्, ध्यात्वा हैवान्नमत्रप्स्यत् ॥ ८ ॥

He tried to seize it with sight, he failed to seize it with sight. Had he succeeded in seizing it with sight, his hunger would have been sated by merely looking at food. 5

He tried to seize it with the hearing, he failed to seize it with the hearing. Had he succeeded to seize it with the hearing, his hunger would have been sated by merely hearing of food. 6

He tried to seize it with the skin, he failed to seize it with the skin. Had he succeeded in seizing food by the skin, his hunger would have been sated by merely touching food. 7

He tried to seize it with the mind, he failed to seize it with the mind. Had he succeeded in seizing the food with the mind, his hunger would have been sated by merely thinking on food. 8

स एतमेव सीमानं विदार्यै तया द्वारा प्रापद्यत। सैषा विदृतिर्नाम द्वास्तदेतन्नान्दनम्। तस्य त्रय आवसथाः त्रयः स्वप्नाः। अयमावसथोऽयमावसथोऽयमावसथ इति॥ १२॥

स जातो भूतान्यभिव्यैख्यत्, किमिहान्यं वावदिषदिति। स एतमेव पुरुषं ब्रह्म ततममपश्यदिदमदर्शमिती ३॥ १३॥

तस्मादिदन्द्रो नामेदन्द्रो ह वै नाम। तमिदन्द्रं सन्तमिन्द्र इत्याचक्षते परोक्षेण। परोक्षप्रिया इव हि देवाः, परोक्षप्रिया इव हि देवाः॥ १४॥

He split open this very place[1] and through this door he entered and secured it. This is the door called Vidriti, this the Joy-giver. Three are his residences, three the sleeps—this is one residence, this is one residence, and this is one residence. 12

Thus born he looked up on all beings, wondering what was there here that he should speak of as different from himself. He saw only this Person—the Vast, the Brahman, farthest extended and exclaimed "this I have seen, this I have seen". 13

That is why he is *Idandra*; indeed, *Idandra* is the name. Him who is Idandra, Indra they call him by a manner of veiled speech. It is as if the gods are lovers of the veiled speech, it is as if the gods are the lovers of the veiled speech. 14

[1] on the top of the head.

द्वितीयोऽध्यायः

पुरुषे ह वा अयमादितो गर्भो भवति यदेतद्रेतः। तदेतत्सर्वेभ्यो-ऽङ्गेभ्यस्तेजः सम्भूतमात्मन्येवात्मानं बिभर्ति; तद्यदा स्त्रियां सिञ्चत्य-थैनज्जनयति; तदस्य प्रथमं जन्म ॥ १ ॥

तत् स्त्रिया आत्मभूयं गच्छति, यथा स्वमङ्गं तथा; तस्मादेनां न हिनस्ति; सास्यैतमात्मानमत्र गतं भावयति ॥ २ ॥

सा भावयित्री भावयितव्या भवति। तं स्त्री गर्भं बिभर्ति; सोऽग्र एव कुमारं जन्मनोऽग्रेऽधिभावयति। स यत् कुमारं जन्मनो-ऽग्रेऽधिभावयति, आत्मानमेव तद् भावयति, एषां लोकानां सन्तत्या। एवं सन्तता हीमे लोकास्तदस्य द्वितीयं जन्म ॥ ३ ॥

CHAPTER TWO

Now the soul becomes a germ in a male. What is known as seed is the fiery essence of all the organs of the body drawn together; himself he holds and nourishes within himself. When he discharges it in the woman, then he engenders it. That is the soul's first birth. 1

It becomes one with the self of the woman as a part of her own body is. So it does not cause her injury. The male's self come into her, she makes to grow. 2

She fosters, so is she to be fostered; because the woman nourishes within her that embryo, in fostering her he fosters the offspring even before its birth. By fostering the offspring even before its birth he fosters his own self. That is for the continuance of these beings, thus are these beings kept continuous. This is the soul's second birth. 3

सोऽस्यायमात्मा पुण्येभ्यः कर्मभ्यः प्रतिधीयते। अथास्यायमितर आत्मा कृतकृत्यो वयोगतः प्रैति; स इतः प्रयन्नेव पुनर्जायते; तदस्य तृतीयं जन्म ॥ ४ ॥

तदुक्तमृषिणा –– गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा शतं मा पुर आयसीररक्षन्नधः श्येनो जवसा निरदीयमिति; गर्भ एवैतच्छयानो वामदेव एवमुवाच ॥ ५ ॥

स एवं विद्वानस्माच्छरीरभेदादूर्ध्व उत्क्रम्यामुष्मिन् स्वर्गे लोके सर्वान् कामानाप्त्वाऽमृतः समभवदमृतः समभवत् ॥ ६ ॥

This self of his is made his representative for his works of weal; and now that his other self, having accomplished its works, grown old, departs. He even in the departing from hence is born again. This is his third birth. 4

Therefore has it been said by the Rishi : even dwelling in the womb I knew all the manifold births of these gods. A hundred fortresses of forged iron hemmed me in. Then like an eagle did I break out of them with impetuous speed aflight. Even lying in the womb as afore mentioned did *Vamadeva* in this manner speak. 5

He who has the Knowledge in this same wise, he after the breaking up of this body going out in an upward flight reaches the fulfilment of all his desire in yonder world of Heaven and becomes immortal. 6

तृतीयोऽध्यायः

कोऽयमात्मेति वयमुपास्महे? कतरः स आत्मा येन वा पश्यति, येन वा शृणोति, येन वा गन्धानाजिघ्रति, येन वा वाचं व्याकरोति, येन वा स्वादु चास्वादु च विजानाति ॥ १ ॥

यदेतद्धृदयं मनश्चैतत्। संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं मेधा दृष्टि-र्धृतिर्मतिर्मनीषा जूतिः स्मृतिः संकल्पः क्रतुरसुः कामो वश इति सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति ॥ २ ॥

CHAPTER THREE

This is that which we seek after—what is this that is spoken of as the self, which is that self—is it that by which one sees, or that by which one hears, or that by which one makes out the smells, or that by which one variously fashions speech or that by which on discerns the tasteful and the untasteful ? 1

What this heart is and what this mind; and the harmonising consciousness and the consciousness that commands; the comprehending Knowledge and the apprehending Knowledge; the intellect and the seeing of the thought; the consciousness which is the power of holding firm and steadfast and that which is mental understanding; the seeing and the will in the mind; the forward speeding of consciousness, and its backward remembering; purpose and resolve; the urge of life and the desire of the heart and the body—all these are only different names for Consciousness confronting its world. 2

एष ब्रह्मैष इन्द्र, एष प्रजापतिरेते सर्वे देवाः, इमानि च पञ्च-महाभूतानि —पृथिवी वायुराकाश आपो ज्योतींषीत्येतानि, इमानि च क्षुद्रमिश्राणीव बीजानि, इतराणि चेतराणि चाण्डजानि च जारुजानि च, स्वेदजानि चोद्भिज्जानि चाश्वा गावः पुरुषा हस्तिनो यत्किञ्चेदं प्राणि जङ्गमं च पतत्रि च यच्च स्थावरम्; सर्वं तत् प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोकः, प्रज्ञा प्रतिष्ठा, प्रज्ञानं ब्रह्म ॥ ३ ॥

स एतेन प्रज्ञेनात्मनास्माल्लोकादुत्क्रम्यामुष्मिन् स्वर्गे लोके सर्वान् कामानाप्त्वाऽमृतः समभवदमृतः समभवत् ॥ ४ ॥

It is this that is Brahma, the Creator; it is this that is Indra, the ruler of Heaven; it is this that is Prajapati, the Lord of creatures. All these gods, and these the five Great Elements, that is, earth, air, ether, water, light; and these also that look small in size and as of a mixed composition; and these that have the procreative seed in them, greatly diverse—those that are born from the egg, those that are born from the womb, those that are born from vapour, those that sprout from the earth; horses, cows, men, who enjoy the possession of hands and all this whatsoever that is living —whether it walk or fly, or whether it is rooted to the ground;—all this has Consciousness as the eye showing it the way, is built on Consciousness and is contained in it. Consciousness is the eye of the world. Consciousness is the foundation. Consciousness is Brahman. 3

He who has this knowledge, he, going beyond this world, through this Conscient Self, reaches the fulfilment of all his desires in yonder heaven-world and becomes immortal; verily, he becomes immortal. Aum. 4